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THE

MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS.

NOVEMBER, 1900

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THE MISSIONARY LINK

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The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

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The "Woman's Union Missionary Society of America for Heathen Lands," was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of *to be applied to*
the Missionary purposes of said Society.

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THE MISSIONARY LINK

VOL. XXXI.

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WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

THE *Indian Witness* gives this encouragement to missionary effort: "Hinduism is feeling the pressure of the Christian propaganda, and there is a notable change of attitude towards those who have left its fold to become Christians. Within the past five years a strong movement for the relaxation of rigid caste rules in receiving back those who had forsaken Hinduism has made itself felt. Formerly the convert was excommunicated and treated as if dead. Now erring ones are assured of a hearty 'welcome home' to the ancestral fold if they abandon their newly adopted Christian faith."

IN India "the first Sunday-School was started in 1803. In 1898 there were sixty-three hundred schools with 260,000 members. In England and Wales 1 in every 4 of the population is a member of a Sunday-School, but in India we have but 1 in every 1000, while China has but 1 in every 64,000."

PASTOR HAEGERT reports of the Bethel Santhal Mission under his care, "twelve dispensaries in three hundred villages doing useful work. There are five orphan schools for boys at Bethel, Bethlehem, Bethany, Bethesda and Bethsaida, be-

sides a girls' orphan school and four village schools."

AMONG the results of a world trip by Clara M. Parrish, in the interest of the Young Women's Christian Association, two thousand women are enrolled as members of the society in Japan, but the greatest increase in membership is in Burmah.

CALCUTTA has a Young Women's Christian Association. The Lord Bishop of Calcutta presided at its last anniversary, expressing his sympathy with the work of the Association because of its broad and beneficent platform. "Many a young woman on her first arrival in Calcutta as a stranger, found there a shelter and a home. The Young Women's Christian Association is forty-nine years old, and has five thousand branches, with a total membership of over half a million. In Great Britain there are 1340 Associations, Princess Christian being the Honorary President of the Windsor Branch, and Her Majesty the Queen a regular subscriber. In France, there are 163 branches; the members are developing work in Madagascar; in Scandinavia, Finland, Spain, Italy, South Africa, and the Australasian Colonies the work is flourishing."

WE offer no apology for again opening our missionary letters with China, as the crisis is one of such absorbing and vital interest. For those who are denouncing the Chinese for their treachery and ingratitude, we would ask a re-reading of the editorial notes published in the July number of our little periodical. The Lord Bishop of Rochester says: "It neither honors God nor rightly interprets Him to receive good at His hand and not to receive evil. To let God choose for us and to be satisfied with His choice, here is the secret of peace."

IN EASTERN LANDS

CHINA—SHANGHAI.

HOW AFFAIRS IN CHINA AFFECT OUR WORK.

By DR. ELIZABETH REIFSNYDER.

LENGTHY letters from Dr. Emily Garner will give the readers of THE MISSIONARY LINK some idea of what is going on, at least in Shanghai. Dr. Garner had been urged for more than a month to close the Hospital, and remove to the foreign settlement, as it was impossible to protect foreigners out where our work lies. We are over two miles from the settlement, and just one mile from the large Chinese Arsenal at Shanghai. Dr. Garner writes as follows:

July 28th.—The condition of affairs gets worse and worse, and I am beset on every side until I do not know what to do. Yesterday the Commander of the *Castine* came to see me and spoke very strongly on the matter of closing the Hospital and going in to the foreign quarters. He began by asking how many patients we had in the Wards, and when I told him he said, "Are you getting them out as fast as you can?" I said that for a while I either sent all the patients out, or all left that could go, but that I had been receiving more of late. Whereupon he said "You *must* go into the settlement to sleep." I told him I could not and would not leave the Chinese helpers out here and run away myself. Then he said "I do not wish to frighten you too much, but you are *foolhardy* to stay here at night." I was not frightened in the least.

To-day Miss R., a Southern Methodist friend, brought this message. "Our place is where you belong and you must come to us." Dr. Macgowan and I will go if we find it necessary. Miss Berninger has already gone to friends, and Dr. Kerr went to Japan early in July. I cannot make up my mind to leave the Chinese. Two of the nurses live in Ningpo, but matters are worse there than here.

Tsing Zien has been home for two weeks (lives two miles in the country) and her people threatened to kill her because she was a Christian. It was the same with Kyung Wo, who could not stay at home, but went to friends in the settlement. (Both of these assistants were formerly Bridgman School

girls, both strong Christians and excellent helpers. Their people do not want them because it endangers their lives. It is a difficult position to be in.)

Mr. Goodnow, our Consul, said he had done all he could to persuade us to leave, and he would send a guard to take us in.

The alarm at present is that they are barricading between us and the Arsenal. (The Hospital is about midway between the settlement and Arsenal.) They fear all the soldiers there; the Taotaé can do nothing if they rise. The Irvine sisters have gone to Trinity (with Southern Methodist friends). If *anything happens* a cablegram will be sent, either from us or some one else, and our friends can be notified.

July 30th.—Things are growing worse all the time. Everything is quiet around here, but we hear awful tales from other places; and the native Christians are being murdered by the hundreds. Many of them are put to the test and prefer to die before they will deny Christ.

There is the possibility of all having to leave Shanghai, so I have sent away all but four of the patients.

August 1st.—Still we are here; the patients are decreasing. Everybody says we *must* go into town, but I cannot bear to think of it; we must begin to pack; they say a few more days will decide how things are going to turn. The Consul this afternoon ordered us in. He said if we did not promise him we would go, he would have to write an official letter, which he did not want to do. The Admiral, the Captain, and the Commander told him it was the *weakest place* in Shanghai.

August 3d.—Mrs H. was out to-day and said, "Mr. H. is going to send a wagon and two ponies for you and it will not cost you anything to move." Are they not good? We clear out all patients to-morrow as only two are left in the Wards; will only keep open the Dispensary.

Kyung Wo and Tsing Zien will stay in the settlement at night and come out for the day's work, and all others are provided for.

The Hospital cook, a woman of about forty-five, said she "was just an old hag and would stay as she was not afraid"; the Ningpo nurse prefers to stay with the cook. Do not be anxious for we are safe.

August 10th.—We now sleep in the set-

tlement. Things are about the same, however; all seems quiet. Six hundred Chinese Inland Missionaries are in Shanghai, and numbers from other missions. Mrs. H. was out this morning and said there was no fear for Shanghai. Our possessions that were moved in are in Mr. H.'s godown.

Although they are going to land four thousand Indian troops next Wednesday, it is because the war ships are needed elsewhere, and Shanghai must be protected. The viceroys and other officials are all willing, and indeed glad that foreign soldiers are coming. (As no cablegram has yet been received from Dr. Garner, we can but feel that all is well with our missionaries in Shanghai, and thank God that such is the case. E. R.)

IN THE BOARDING SCHOOL.

By MISS ELIZABETH IRVINE.

ALTHOUGH our Bridgman Memorial School was closed in June, we can read with interest of the work it previously accomplished.

My Bible lessons in the Bridgman Memorial School I am enjoying more than I can tell, for the preparation I must make daily is a great blessing to me. Lately I was privileged in being able to teach before Dr. and Mrs. Clark of the Christian Endeavor. I was pleased to let them see how well Chinese girls acquit themselves even under embarrassing conditions. My girls are a great joy to me for I know that they enjoy the hour as much as I. When I began my teaching I opened our Bible lesson with prayer, as a means of helping the girls to cultivate a deeper reverence for the study of the Word, and to show that this was more sacred than their other branches. I was pleased one day to have one of the girls remind me that I had not yet asked God to help them before I began the lesson. And several of them quite excitedly spoke in an undertone. They thought I had forgotten it, because I had had occasion to call their attention to something when they entered the room. It showed me how impressions are formed without our hardly being conscious of it. I am much pleased with the attitude of the girls I am instructing, and I see a decided improvement even in their manners since I

first took the class. Three of the girls united with the church at our last communion, one from Miss Strain's class and two from mine. We are beginning to reap the fruit of what others have sown.

I have given my class two written lessons to test how clearly they understand my teaching, and was very much pleased with the papers that were handed in. One answered all the questions perfectly, two or three others had as high as 99 and 98. Out of the eight examined none was lower than 65, so I feel quite encouraged in my first attempts. The Bible is our textbook.

The following is a sample of the first written lesson: "Who was the writer of the Book of Acts? Give the date of writing. Why was the book ever written? Who was Luke? What does Paul say of him? To whom was the book written? Who was Theophilus? By what name is the Book of Acts sometimes known? How do we know that the words of this book are reliable? Quote books, chapters, and verses from which we learn that the Scriptures are true."

MISS MARY CLARK BROCKMAN, writing in the *Evangel*, tells us: "I spent a month in Shanghai and again visited the Bridgman School of the Woman's Union Mission. There the girls are given instruction in industrial branches also. They are taught to card and weave cotton, and they make quite a good portion of the cloth which they use for their clothes. I visited one of their embroidery classes, and thought at once how all of you would have enjoyed seeing their work; I am sure you would gladly have given twice the selling price for a piece of it. In this school the girls do most of the work connected with the school. I mean by this they take by turns the cooking, washing, etc. Each girl has her own regular morning duties. The hard work, such as scrubbing and the heavy washing, is done by servants. Other schools have about the same plan, but the Bridgman School emphasizes the industrial department a little more. The girls have daily religious instruction and good Christian Endeavor societies, and are beginning to take an active part in the meetings and to make the hour very interesting."

INDIA—ALLAHABAD.

THE CRIPPLE.

By MISS ELLEN H. TODD.

IN one of my Zenana visits, I went where a goldsmith sits near the door, occupied with his work, and often his pounding or his talking with customers makes it very difficult to talk in the little room inside. I called as I entered, "Any one here?" and a cheery voice from a room beyond, replied "Please sit."—How surprised you would have been to see a strange little figure working its way through the doorway. Yes, it is a woman, but her knees are bent so they are almost on a line with her chin, and she must cross the floor as best she can.

For over five years she has been deformed like this and generally sleeps while sitting in this position. She has an unusually bright manner, and is evidently interested in every one about her for she generally has some one or two women sitting with her. She does not know how to read, nor will she learn, yet she is very fond of hearing our hymns but alas! it is very difficult to hold her attention while we read from the Bible. In the midst of the reading, when apparently she is listening intently, she will call out to some one who is talking with her husband in the little shop, or she will ask a very irrelevant question. I have only been twice to see her, taking an interpreter, but I realize that we must implore the Holy Spirit to convict her of her great need, and teach her that there is but one great question which should absorb her. My heart aches far more for the pitiful condition of her soul than for her deformed body. I long that she have a new heart and a glorious body in the life to come.

When I next visited her, I was surprised to see her sitting on the narrow ledge outside, which is about four feet above the road—I was afraid she would fall, but she was evidently sitting in the sunshine for warmth, and with her back to the road she paid no attention to any one. Her husband and son, a boy about thirteen, were working within a few feet of her, but I sat down between them and turned my face to her—When I enquired how she was, the tears rolled down her cheeks and her chin quivered as she replied so low that I could not catch the words, but I saw how wretchedly she looked and my heart ached for her. The brightness had all left her, and yet when a

girl spoke to her from the street, without turning she assumed the same cheery tone and replied to her, though the tears were on her face. I read to her from the Bible of the woman so bowed down that she could in no wise lift herself up, and of Christ's compassion for her, and her coming so near to Him that He reached out His hand, touched her, and she was made straight and praises filled her heart. By this time the boy had begun talking to us. I began singing, hoping to quiet him, and again tears coursed down the cheeks of the cripple, and she turned to me and said—"You must go." I saw it was best, but as I went around to her other side, speaking to her from the street, I told her that I would come quickly again and see her, and she seemed glad.

Somehow my heart was very heavy as I left her, and my foreboding was true for when I went a few days after, I only found the husband and boy, and they said that the woman was very well but not at home. The next morning, taking one of our missionaries with me, we went again, and found the boy alone, and he admitted that his mother had gone to her mother's because he had beaten her so severely. Think of the wickedness of a thirteen-year-old boy beating such a crippled mother! She was in no way able to defend herself, and it must have been great suffering for her. For these women with so little hope in their present condition and none for the future, will you not pray that the Spirit will admit them into the kingdom?

MISS LILLIAN E. DIETRICH writes from Cawnpore: Missionaries are realizing more and more that the very best work done to-day on the mission field is among the children. Especially is this true of those who, at an early age, are taken from their idolatrous and superstitious homes, and surrounded by Christian influences and teaching, until they are fully established in the faith. It is very encouraging to us to see how quickly these girls seem to grasp the truths of Christianity, and what a hold it takes upon their young hearts. The religion of Jesus is a reality to the very youngest children in our Orphanage, and permeates their whole lives.

Fifty of our older girls are professed followers of Christ, thirty having publicly professed their faith this year by baptism.

HOME NOTES.

CONFERENCE ON CHINA.

THE Board of Foreign Missions of the Presbyterian Church sent the following invitation to all the Societies in the United States and Canada, having work in China:

"There are some large questions relating to the imperilled missionary interests in China and the re-establishment of the work, that are of common interest to all the Boards and Societies operating in China. With the conviction that a discussion of these questions would be of mutual interest and profit, I have pleasure, on behalf of the Board of Foreign Missions of the Presbyterian Church in the United States in extending you the invitation referred to in the following Minute, which was unanimously adopted by our Board July 12th:

"That the Executive Council be authorized to invite the representatives of other Boards of the United States and Canada, having missionaries in China, to a Conference, Friday, September 21st, at ten A.M., in Room 824, 156 Fifth Avenue, New York, in order to discuss questions of common interest and policy, and to plan for such united action as may be deemed expedient."

"We suggest no particular basis of representation, as the meeting will be for conference only, and as any resolutions agreed upon must, of course, be submitted to the various Boards. Our own Board will be represented by its executive officers, and, if practicable, by some of the members of the Committee on China. We shall be glad to have each of you send as many representatives as you may find convenient."

"With the prayer that God may guide us all during these solemnly decisive days, I remain, on behalf of the Board,

"Fraternally yours, ARTHUR J. BROWN."

The deliberations of this Conference will be made known to the public as soon as the plans for future action in China are formulated. But now it is stimulating to know that such a powerful body of men have met for concerted action in this direction. A half-hour spent in earnest prayer for divine guidance in this crisis gave calmness to the anxious, and stimulus to all who realize the vital effect this Conference might have on the policy to be pursued.

In response to a request for definite information from each Secretary, it was learned that so far only thirty missionaries had lost their lives in this rebellion.

A week of prayer was appointed especially for China, the date to be subsequently given, and many plans suggested by which the Christian public should be informed of the true causes of the disturbance in that Empire. The heroism and fidelity of the native Christians was the subject of warm commendation, and suggestions were made for the relief of those who had lost all for Christ.

The tone of the Conference was hopeful, and the unanimous decision was in favor of resuming mission work in stations which were deemed safe. The keynote of the Conference was that the Lord, whose "ways are past finding out" by man, will bring blessings out of this disaster, and a future be developed for that vast Empire redounding to His glory.

THE GREATER "I."

By PASTOR F. E. MARSH.

THERE is an "I" which is obnoxious; such is found in the Pharisee's prayer, when he says, "I thank," "I am not," "I fast," "I give," "I possess"; on the other hand, there is the hallowed "I" of Christ's vast personality, where no self is seen or heard. Let us note seven of these holy "I's."

I. *The "I come" of Obedience.* "Lo, I come" (Psa. xl. 7). There is no holding back on His part, but an intense desire to fulfil what is written. Do we bound forward, like David's mighty men when their king wanted a drink from the well of Bethlehem, to fulfil our Lord's directions, as He commands us in his Word (1 Chron. xi. 18; John xiv. 21)?

II. *The "I lay" of Consecration.* "I lay down my life" (John x. 17). Out of love to us, He willingly laid down His life for us. Are we willing to give our all to Him, like Mephibosheth, when he said of his inheritance and Ziba, "Let him take all" (2 Sam. xix. 30; Rom. xii. 1)?

III. *The "I say" of Assurance.* "I say unto you" (John v. 24). Christ desires we should be assured of our safety in Him, and that all fear of condemnation should be removed. Are we as intent and as instant to plead with Him in earnest prayer, like Es-

ther when she pleaded for the lives of her people (Esther viii. 3; 1 Thess. iii. 10)?

IV. *The "I give" of Peace.* "Peace I give unto you" (John xiv. 27). 'Christ would have His people calm with His own peace, so that the storms of doubt should have no power over them. Are we as anxious that nothing in our life should disturb Him, like the bride in the Song of Solomon, when she says, "I charge you . . . that ye stir not up, nor wake my Love, till He please" (Cant. iii. 5; Rev. ii. 4)?

V. *The "I will" of Response.* "I will do it" (John xiv. 14) is Christ's promise as to His answering prayer. Are we as ready to respond to the world's appeal as it cries to us for the Gospel, like Macedonia of old (Acts xvi. 9, 10; John iv. 35)?

VI. *The "I delight" of Willingness.* "I delight to do Thy will" (Psa. xl. 8) is the glad word which leaps to Christ's lips as He comes to fulfil His Father's pleasure. Do we have fellowship with Him in doing God's will, like Isaac in his going with Abraham, although that meant being offered on the altar of sacrifice (Gen. xxii. 6; Matt. xi. 29)?

VII. *The "I go" of Preparation.* "I go to prepare a place for you" (John xiv. 3). Christ's desire for our present well-being, as well as our future glory, is aptly put in this gracious promise. Are we as constant and earnest in preparing ourselves for His return, like the honored servants, who will be found with girded loins, burning lamps, and expectant hearts (Luke xii. 35-38)?

WALKING IN DARKNESS.

(Isaiah L. 10, 11.)

By REV. THEODORE L. CUYLER, D.D.

SOME very good people may answer this question by saying, "Yes, it is a dark hour with me, and I would be thankful to get some light." This is not strange. Those who love God and whom God loves are not always prosperous; He never promises constant sunshine to any of His children. A very righteous man in olden times said, "He hath set me in dark places." Hard as it is to believe, yet it is a revealed truth that whom God loves He chastens, and oftentimes it is probable that He does it because He loves them. Chemists do not throw sand or gravel into their crucibles; it is only the ores which contain gold or silver which are

subjected to the heated furnace. Hot fires often make very bright Christians.

Some of my readers may be passing through very dark hours of pecuniary adversity. Their business has suffered badly, or their incomes have dwindled almost to the vanishing point. Gloomy times these may be to you, but I hope that they are not too dark for you to read your heavenly Father's precious promises. For your comfort, let me assure you that while I have known hundreds of Christians to be badly demoralized by prosperity, I have rarely known one to be spiritually damaged by adversity. Sharp blizzards are very apt to drive a true Christian under the safe covert of Christ Jesus. Christian courage shines splendidly in the dark; and a stout heart chants the brave old song, "Although the fig-tree shall not blossom, neither shall fruit be in the vines, yet I will rejoice in the Lord, and joy in the God of my salvation."

Not only sore losses and bereavements bring the Lord's people into dark places, they are often involved in deep perplexities as to the course they ought to pursue. Faith is trusting God to lead us in the dark. Prayer is often the cry of the soul in the darkness to an unseen Saviour; and lo! He appears to us in the fourth watch of the night, walking as over the billows, and speaking to us the assuring words, "It is I; be of good cheer; be not afraid." Wonderful guidances and providential openings often come to us in these seasons of perplexity.

"He that walketh in darkness and can see no light, let him *trust* in the name of the Lord and *stay* upon his God." This is something very different from an occasional touch of the Almighty hand. It means to lean on the everlasting arm with perfect assurance.

REMEMBER, your life is to be a singing life. This world is God's grand cathedral for you. You are to be one of God's choristers, and there is to be a continual eucharistic sacrifice of praise and thanksgiving going up from your heart, with which God shall be continually well pleased. And there should be not only the offering of the lips, but the surrender of the life with joy. Yes, with joy, and not with constraint. Every faculty of my nature should be presented to Him in gladsome service, for the Lord Jehovah is my song, as well as my strength.

HAY AITKEN.



FAMINE CHILDREN IN MARY AVERY MERRIMAN SCHOOL, CAWNPORE, INDIA.

FOR MISSION BANDS.

OUR GIRLS.

By JENNY L. MUDGE.

IN our Mary Avery Merriman Orphanage at Cawnpore there were 126 girls, until within a few weeks, when some more have been added to this number. As you know, there is a very dreadful famine raging in a large part of our land here, and hundreds of children are given away by their parents, in order that they may be saved from starvation—and hundreds more are found whose parents have already died from lack of food, so these children are sent to the different Orphanages scattered over the land, where they can be taken and cared for. Over seventy of these children have been sent to us, making our number about 200. I think almost all of our girls have been famine children—and

if you could have seen them when they came to us, and then see them now, you would scarcely believe them to be the same orphans. Many of the wee ones have had to be very carefully tended and fed on Mellin's Food and milk besides being rubbed with oil to keep the life in their little bodies. Our oldest girls are seventeen or eighteen, and then there are about a dozen cunning little tots, about three and five years old. Many of those children appear younger than they are, because their bodies have been stunted owing to the lack of nourishment in former days.

Their Home is a large two-storied house, with many windows, so that they have an abundance of fresh air. Upstairs is the dormitory of the older girls, while the younger ones sleep in a room downstairs, near the matron. The whole front of the building downstairs is used as a schoolroom, and

a dining-room when it is too hot or too cold or too rainy to eat outside. The bedrooms are not just like yours, for upstairs there are no beds at all, only a comfortable spread on the floor for each girl, with her blanket as a cover in the cold weather.

The younger ones have low bedsteads, with a cotton rug or a mattress made of grass, with a sheet besides the blanket to roll themselves in. But I feel quite sure they sleep just as soundly as you do, on your spring beds, with more comfortable bedding.

Every day but Saturday, for five hours all but the youngest are in school—and learn to read and write in Hindi, Urdu, and Roman Urdu; grammar and arithmetic are also studied by the older ones. They learn to sew and have a class in singing. I am sure you would enjoy hearing them sing, for they have good voices and sing with a vim! In the summer their school begins at six o'clock in the morning, so you see they must rise early in order to have their little breakfast before they go into school. Their real breakfast comes at eleven or immediately after school, and their other meal, about five or six. All the natives in India sleep in most of their clothes, so it does not take our girls as long to dress in the morning as it does us.

The people in India are very particular about cleaning their teeth; so if you were to happen to visit the Orphanage some early morning, you might see a sight which would surprise you! You would see all around the compound, girls with black mouths and lips rubbing away at their teeth with their fingers their only tooth-brush. This black substance is powdered charcoal, which makes the teeth white and is good for the gums. As a rule our girls have teeth which any of us in America might envy.

You would be interested in being present at one of their meals, but I think perhaps you would not care to share it with them. They never sit at a table, but on the floor, or if it is out-of-doors, on the clean-swept ground. They are arranged in rows, each with a white enamel plate before her, her only dish. The matron with the great kettle or pot of rice and one of a stew (made of meat and vegetables) sits in front. Two of the older girls bring the plates to be filled, while two others carry around the great basket full of bread, which looks like large

griddle cakes, and give each one or two cakes. When all are helped, at a signal from the matron, they rise and sing grace, then sit down, and tearing in pieces the bread cake, dip up the rice and stew. They manage it all very deftly, so that usually the stew and the bread come out even—the fingers not being soiled! When all have finished, they sing their thanks, and each girl takes her plate to the water tap, and in turn, washes it! This makes the work of dish washing an easy matter you see.

At Christmas time, just before our two weeks' holiday, we have what we call *Distribution Day*, when the gifts sent out from America are distributed. Rewards are given also for faithfulness in study and for good conduct: and then sweets are provided for them. The children always have recitations and singing, which are much enjoyed by the friends of the school, who are invited to share the good time. The gifts are not expensive ones but doubtless give as much pleasure as your more costly ones do you. Bags made of pretty cretonne for their books, boxes for their slate and lead pencils, small mirrors, combs, pieces of soap and washcloths in a little bag, sewing bags with thimbles and scissors, or pieces of some serviceable print for a dress, are what we like for them. Perhaps you will be interested to make some of these things for our Distribution Day next year, and so have a share in the Christmas in India.

Another time that they look forward to is the picnic we always have for them. Large bullock carts are engaged for the occasion, and the girls are stowed away in these, and taken three or four miles to a grove, where the day is spent in playing games, jumping ropes, walking around and thoroughly enjoying the freedom from the usual life.

You would be interested in their Christian Endeavor Society, which meets every Wednesday night. You would perhaps be surprised to see how readily they repeat their passages of Scripture or lead in prayer. Even the little ones are always ready to take part. Some of our girls are real Christians and show by their lives that they are trying to live for Him who has called them out of the great heathen darkness which is all around them, into the light of the life they now live, where they hear every day of a Saviour who has redeemed them.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from September 1 to September 30, 1900.

MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas.: Mrs. Walter Baker Mem'l Band, Miss E. B. Sharp, Treas.: Mr. B. C. Hardwick, 100.00; Mrs. L. A. Bumpus, 1.00; Miss Ann Tolman, 1.00; Miss J. R. Wilder, 2.00; Miss Grace Wilder, 2.00; Miss E. B. Sharp, 1.00. Total, \$107 00
Northfield.—A Friend, 6 40

Total, \$113 40

CONNECTICUT.

Terryville.—Mrs. C. S. Gaylord, for Miss C. M. Beach, to use among famine orphans, Cawnpore, \$20 00

NEW YORK.

New York City.—J. C. E. Society, Miss G. B. Tompkins, Treas., for Miss E. Irvine, Shanghai, \$5 00
From a Friend, to support "Louie," 24.00; and famine orphans' M. A. M. School, Cawnpore, 10.00. Total, 34 00
Link subscription, Miss H. E. Bogart, 1.00; Knickerbocker Press, for adv., 36.00; sale Kardoo, 30. Total, 37 30
West Point.—Miss A. B. Warner, toward support of child, Yokohama School, 10 00

Total, \$36 30

NEW JERSEY.

Cranford.—Legacy of Mrs. Noel R. Park, \$50 00
Morristown.—A Friend, for Miss Gardner's work, Invalids' Aux., Mrs. H. W. Buxton, Pres., for child in Calcutta Orphanage, 2 35

Total, \$52 35

PENNSYLVANIA.

Germantown.—W. and O. Band (see items below), \$90 00
Philadelphia.—Mrs. J. Howard Smith, for Eliza A. Dean Mem'l Home, Cawnpore, 10 00
Phila. Br., Mrs. Wm. Waterall, Treas.: To Misses Leslie and Peters, 150.00; to Dr. Reifsnnyder, 150.00; to Miss Todd, 150.00. Total, 450 00
Scranton.—Scranton Br., Grace Ch., Rev. Geo. L. Alrich, pastor: Mrs. D. Hill, 30.00; Mrs. J. E. Chandler, 10.00; for support of Miss Cockburn, Miss L. Bailey, for famine orphans under Miss Dietrich, 3.00. Total, 43 00

Total, \$593 00

KENTUCKY.

Anchorage.—Mrs. M. D. Stambach, for purchase of soap for Cawnpore Orphanage, \$15 00

Grand total, \$890 05

ELIZABETH B. STONE, Ass't Treas.

WILLING AND OBEDIENT BAND.

REV. D. M. STEARNS, Germantown, Philadelphia, Pa.

For Japan:
Scranton Willing Three, for Yamada Kaoru, \$5 00
Plainfield Friends, for Tanaka Tsugi, 5 00
Mrs. A. G. Patton, for Miya Matsu Tane, 5 00
A. B. C. F. H., for Yamamoto Some, 5 00
C. H. Myteuger, for Abe Tsuru, 5 00
A Young Man and Class, for Nakai Raku, 5 00

Total, \$30 00

For Cawnpore:
Mrs. J. Franklin's son, for Maria, \$5 00
Miss S. Ethel Brown, for Bible Woman, 5 00
Mr. and Mrs. Babcock, for Lydia, 5 00

For Rae Bareli:
Mrs. H. J. Moore, for Dharmme, 5 00

For Calcutta:
Arthur G. Dickson, for Bible Woman, 30 00

Total, \$50 00

For China:
Mrs. A. G. Patton, for Tien Tsung, \$5 00
A Young Man's Tithe, for Mrs. Tsaung, 5 00

Total, \$10 00

Grand total, \$90 00

RECEIPTS OF THE PHILADELPHIA BRANCH.

Interest on Mary A. Boardman Fund, \$30 00
From Harriet Holland Fund, semi-annual interest, 40 00
Through Mrs. G. E. Shoemaker, Miss Juliana Wood, 5 00

Total, \$525 00

MARY L. WATERALL, Treas.

TAKE NOTICE.

OCCASIONALLY complaints come to us that contributions are not correctly printed. Directions are always followed, as given in letters enclosing checks. Our friends would aid us greatly by naming the object, the contributors (either individuals or Mission Bands), and the exact locality. Often the Treasurer resides in a different place from an Auxiliary, and, accepting her address, mistakes may unintentionally be made.

In this connection we would ask our subscribers to THE MISSIONARY LINK to notify us of all failures in receiving the magazine, that the mistake may be promptly rectified.

We often receive no direct information of the death of our subscribers, and would request that surviving relatives will kindly notify us of this loss.

Life members are entitled to THE MISSIONARY LINK, and will receive it by sending an annual request for the same. Changes of address should be promptly sent to "THE MISSIONARY LINK," 67 Bible House, New York.

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AMOUNTS.

For American Missionary	\$600 00
" Eurasian Missionary, India.....	\$200 or 400 00
" Bengali Teacher, India.....	\$100 or 125 00
" Bible Reader, India.....	from \$50 to 75 00
" " Japan.....	60 00
" " Woman, China.....	\$40 to 60 00
" Child in Japan.....	40 00
" Child in China.....	40 00
" Child in Day-School, China.....	25 00
" Scholarship, High School, Calcutta.....	50 00
" Converts' Home, Calcutta and Allahabad...	50 00
" Inmates of Converts' Home, Shanghai (per month).....	5 00
" Schools in India.....	60 00
" Child in Orphanage, Calcutta.....	25 00
" Child in Orphanage, Cawnpore.....	20 00
" Native Teacher in Day-School, China.....	60 00
" Endowments of Beds in Hospitals.....	600 00

ADDRESSES OF MISSIONARIES.

Missionaries in India:

CALCUTTA: Doremus Zenana Home, 140 Dhurrumtollah Street.

ALLAHABAD: 3 South Road.

CAWNPORE: Woman's Union Mission.

China:

SHANGHAI: Medical Missionaries, Margaret Williamson Hospital; other missionaries, Bridgman Memorial School, West Gate.

Japan:

YOKOHAMA: 212 Bluff.

IMPORTANT.

We would ask our friends to send checks payable to the "Woman's Union Missionary Society," as so many mistakes are made in transcribing the names of our treasurers. If possible, kindly avoid sending post-office orders, which are difficult to collect.

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CONCERNING MISSION BOXES.

FRIENDS who intend sending Christmas Boxes to our stations, will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible during May or June.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA.

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax composition, jointed, or kid-covered dolls are not desired.

Kurtas—for Hindoos; made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders, if intended for Allahabad or Cawnpore.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*basted*, is needed to teach sewing to the younger scholars.

For prizes—Whatever pleases girls in America will be useful: boxes of note-paper, work-bags, or boxes of lead pencils with rubbers, small looking-glasses, or any pretty article.

For general use—Sheets one yard and a half wide, pillow-cases, towels, napkins, and handkerchiefs; soap, combs, wash-rags, scrap-books, and picture cards; long-sleeved aprons, such as children at home wear, made of calico or gingham.

In CHINA, knitted or woollen articles are very acceptable. The knitted wristlets must be about four inches long and large enough for children varying in age from seven to thirteen.

Old linen is very much needed for hospital use.

ENDOWED BEDS IN MARY S. ACKERMAN HOYT MEMORIAL HOSPITAL,
JHANSI, INDIA.

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Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.

Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.

Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.

Mrs. Lavinia Agnes Dey, }
Mrs. Mary B. Humphreys Dey, } Anthony Dey.

ENDOWED BEDS IN MARGARET
WILLIAMSON HOSPITAL,
SHANGHAI, CHINA.

ENDOWMENT \$600.00.

OUR friends have often expressed a wish to know the names of the *endowed* beds in our Hospital in Shanghai, and we therefore give the list as it now stands.

Julia Cumming Jones— }
Mary Ogden Darrah— } Mrs. E. Stanislaus Jones.
Robert and William Van Arsdale—Memorial by their sister, Julia C. Van Arsdale Jones.

New Jersey—Miss Stevens.

Henry Ward Beecher— } Plymouth Foreign Missionary
Ruthy B. Hutchinson— } Society.

Mary Pruyn Memorial—Ladies in Albany.

Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.

Charlotte Otis Le Roy—Friends.

Emily W. Appleton—Mrs. William Appleton.

Mrs. Bela Mitchell—Mrs. Bela Mitchell.

The American—A Friend.

The White Memorial—Medical Mission Band, Baltimore.

E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.

Druscilla Dorcas Memorial—A Friend in Boston.

Mrs. John D. Richardson Memorial—Legacy.

S. E. and H. P. Warner Memorial.

Frances C. I. Greenough—Mrs. Abel Stevens.

Emeline C. Buck—Mrs. Buck.

Elizabeth W. Wyckoff— } Mr. Richard L. Wyckoff.

Elizabeth W. Clark— }

Jane Alexander Milligan—Mrs. John Story Gulick.

"Martha Memorial"—A Friend.

Mills Seminary—"Tolman Band," California.

Maria N. Johnson—A Friend.

"In Memoriam"—A Sister.

Maria S. Norris— } Miss Norris.

} Mr. Wm. M. Norris.

Mrs. Sarah Willing Spotswood Memorial—By her Daughters.

John B. Spotswood—Miss Anne R. Spotswood.

A. B. C. Bed—By Friends.

Sarah A. Wakeman Memorial—A Friend.

In Memoriam—A Friend.

Ellen Logan Smith—By her Mother.

Helen E. Brown—Shut-in Society.

Anna Corilla Yeomans— } Mr. George G. Yeomans.

} Mrs. Anna Yeomans Harris.

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Mrs. Mary B. Humphreys Dey— } Anthony Dey.

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Eliza C. Temple—Mrs. Eliza C. Temple.

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Perlie Raymond—Mrs. Mary E. Raymond.

Mrs. Mary Elliot Young—Poughkeepsie Branch.

Camilla Clarke—Mrs. Byron W. Clarke.

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